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REPORT.

THE GLASGOW SOCIETY for promoting the interests of religion and liberal education among the settlers in the North American Provinces, was formed in 1826; and the designation of the Society suggests the objects contemplated in its formation. These objects are distinctly mentioned in the following Rule of the Society: "The general objects of the Society shall be, to assist the Missionary labours of the Presbyterian Church in Nova Scotia, and the Academical Institution of Pictou, in their endeavours to promote the best interests of the British settlers in the North American Provinces, by supplying them with native preachers, and the means of liberal and religious instruction."

It thus appears, that the objects to the support of which the humble efforts of this Institution are devoted; are, first, the promotion of the religious interests of the American Colonies, through the medium of the Presbyterian Church of Nova Scotia; and, next, as closely connected with these, the diffusion of the blessings of liberal education, by means of the Academical Institution at Pictou. As the Society is in its infancy, and has not yet brought its claims in any written form before the public, the Committee presume it will be expected, that, in this Report, these claims should be clearly

stated. In presenting this statement, in the most succinct manner they can, your Committee shall advert to the two objects referred to, in the order in which they have been mentioned.

I.

The Provinces of Nova Scotia and New Brunswick, including the Islands of Prince Edward and Cape Breton, contain a population of nearly 300,000 souls, of which about 145,000 belong to Nova Scotia. With the exception of a few aboriginal Indians, who still remain like many of their unfortunate brethren in the American States, in a condition of barbarism; and some descendents of those French settlers, who possessed Nova Scotia before it fell under the dominion of Britain, the inhabitants of these districts are nearly all of British origin; and many of the existing generation are natives of this empire, who have more recently or remotely emigrated thither. In Pictou, Sidney, and Cape Breton, districts in the government of Nova Scotia, the population is chiefly Scotch. And it may be remarked of these Colonies in general, that whether we consider their extensive dimensions, Nova Scotia alone being about 300 miles in length, by about 100 in breadth, New-Brunswick being still larger, and the Islands mentioned, of very considerable extent—or their susceptibility of cultivation, a great proportion of the uncultivated districts being as capable of improvement, as those which are already cleared—or the rapidity with which their numbers are increasing, and may be expected still to increase, we see in them already the founda-

tions of a great and powerful State, which may one day rival in numbers, in opulence, and in strength, the country from which it originated, and may prove ultimately, either the means of great temporal advantages, or a mighty engine of evil to Great Britain. Of what importance must it be to watch over the interests of this community, connected with us, as it is, by so many ties; and to secure to it in its infancy the blessings of religion and education, by the lasting influence of which its future character may be determined.

The differences of religious sentiment which are found in the parent country, have been imported, as was to be expected, into the Colonies. According to the most authentic accounts which the Committee possess, the religious parties in the province of Nova Scotia are the Episcopalians, who, although a small sect in that quarter, amounting to not more than 26,000 souls, are endowed with all the privileges of an exclusive civil establishment—The Presbyterians, amounting to about 45,000—the Baptists to about 22,000—the Wesleyan Methodists to about 11,000—and, we regret to add, the Roman Catholics, who still number about 23,000.

It is now 60 years since the first Presbyterian Minister appeared as a Missionary in Nova Scotia. He was soon after, however, joined by others; and from that period, at least 30 have been sent from this country, or have gone out of their own accord. A few of these belonged to the Church of Scotland; but the greater proportion by far were from the two bodies of the Secession Church, now united. The privations to which the earlier labourers in this

field were subjected—the complicated and formidable difficulties with which they had long to struggle—the faith and patience, the self-denial, intrepidity, and ardent benevolence, which, under the supporting influence of Divine Grace, sustained their spirits, and inspired their labours in that remote wilderness, are greatly unknown in this country; but they are well known to many still surviving in Nova Scotia, and have earned for them the gratitude, not of these settlers only, but of their friends in this country, by whom they were missioned. By the exertions of those devoted men, congregations were gradually formed on the Presbyterian model; Presbyteries were established; and at length, in the year 1818, after much prayer and consultation, a measure was adopted which their circumstances strongly dictated, and which, we trust, will prove a lasting blessing to the Colony: we refer to the union of the three Presbyterian denominations in Nova Scotia. The local causes of separation betwixt the two bodies of the Secession in this country, which have of late been so happily removed, never existed there:—no Presbyterian Church was established by law in the Colonies; there were no patrons invested by property or civil office with the right of presenting Ministers to vacant churches; there were no known differences of sentiment among the Ministers or the members of the churches in regard to evangelical truth; in a word, none of the causes of Secession which exist in this country were found there. The whole Presbyterian body, therefore, agreeing in doctrine, worship, government and discipline, coalesced into one church; with the single exception

of one Presbyterian Minister and congregation, the terms of the constitution of that congregation forbidding its union with any other body of Christians whatever. Its pastor, however, expressed and retained cordial good-will to the United Presbyterian Church, and continued in habits of Christian intercourse and friendship with many of its Ministers and members.

Even prior to this union, the Presbyterian Churches in Nova Scotia were essentially missionary. The pastoral labours of a Minister were not long limited to his own congregation; and sometimes singly, sometimes in company, Ministers went spontaneously, or were formally sent by Presbyteries, on itinerating tours, more or less extensive; and wherever they went, they were cordially welcomed, and their labours highly valued by the forlorn settlers, many of whom looked back with regrets and tears to the privileges they had left behind them in their native land.

Missionary exertions now form a very leading object in the meetings of the Presbyterian Synod of Nova Scotia. They appoint a Committee for this object, denominated the Committee of Missions—they raise funds by individual or congregational contributions—they send probationers to the most necessitous places—when, as happens now, they are in want of probationers, they apply to this country for a supply, and, in the mean time, mission such of their own Ministers as can, with least injury to their congregations, leave them for a season. The Synod of Nova Scotia seem to feel strongly the importance of their situation—are alive to the loud call addressed to them by the destitute cir-

cumstances of many of their countrymen around—and seem eager to accomplish by contribution and exertion, the more extended evangelization of their country, and its wide vicinity.

Beside interesting private letters, your Committee have an official communication from the Committee of Missions; and a long and very interesting Journal from a pious and enterprising young Minister, full, apparently, of the ardour and zeal of a Christian missionary. The Committee express themselves thus:—

The Presbyterian Church was originally planted in Nova Scotia, by ministers of the Church of Scotland, and of the different branches of the Secession. But though these clergymen harmonized in their doctrinal sentiments, they long maintained separate communions. Finding, however, that such a state of things marred their comfort, and enfeebled their exertions, they, about ten years ago, formed themselves, with the cordial concurrence of their people, into one body, represented by a Synod, and assumed the name of THE PRESBYTERIAN CHURCH OF NOVA SCOTIA. In this union all the Presbyterian clergymen at that time resident in those Provinces, with one exception, were comprehended. The United Church was divided into three Presbyteries, to which a fourth has since been added.

The Synod were, from the first, anxiously concerned to spread the knowledge of religion in settlements which had never, or but very partially enjoyed the dispensation of gospel-ordinances. Many such settlements there were, and still are, in these Provinces: and the population are, in general, disposed to give a hearing to the gospel when it comes within their reach, and to contribute also, less or more to the support of those who preach it. And in a number of such places, could frequent opportunities of hearing the gospel be afforded them, congregations would, in all probability, be in a short time formed, able and willing to secure to themselves the permanent enjoyment of an evangelical ministry. Missions, therefore, have been frequently appointed,

in different directions; and the labours of the Missionaries have been highly prized, and a renewed enjoyment of Missionary labours earnestly solicited. But having none to mission but settled Ministers who could not be much, or often absent from their own congregations, the system of itinerating could not be very extensively practised. Or if a preacher from Britain occasionally joined us, he could not be long employed as a Missionary, the most forward settlements being anxious to appropriate his labours to themselves.

The Synod, therefore, felt their inability, through the want of preachers, to occupy to any considerable extent, the wide field for missionary exertion which providence had spread before them. But aware, at the same time, that native preachers, other things being equal, are best calculated for usefulness, and that a church which depends upon distant countries for men qualified to fill its pulpits, must necessarily labour under grievous disadvantages, instead of directing their eyes to the churches of Britain, they were solicitous to make an attempt to provide, from among their own youth, an increase and a succession of gospel ministers. And the establishment, about the same time, of the Pictou Academy, furnished them with the means of carrying their plans in some measure into effect. A number of young men of respectable talents had finished their classical and philosophical course at that Institution; and being disposed to prosecute their studies with a view to the holy ministry, the Rev. Dr. McCULLOCH, in addition to all his other duties, was requested to take them under his care as Professor of Divinity. These young men having made a competent proficiency in Theological knowledge, were, about three years ago, regularly licensed as preachers of the gospel.

The entrance of these young men into the ministry was a great relief to the Synod. They laboured extensively through these Provinces; and through their means, it hath been deeply impressed upon the minds of the people, that men reared and instructed in Nova Scotia, may be as acceptable and as useful preachers as those who have been born in Britain, and taught in seminaries of long established and acknowledged reputation. But these young men are now settled in congregations, and so their missionary labours may be said to have come to a close. A number of young

men are now prosecuting their studies with a view to the ministry; but of these only six have yet entered on the study of divinity; and none are yet ready to enter upon trials for license.

Being at present destitute of preachers, little missionary work can be undertaken, till such time as we find it expedient to license some of our students of divinity. But we indulge the hope that we shall be able in the mean time, to do what may prove highly beneficial. There are some of our Ministers who have small congregations, and but a scanty income; we propose, therefore to employ such Ministers, with the consent of their respective congregations, for a part of the year as missionaries, and to allow them pecuniary recompense in proportion to their services.

Another method of augmenting the number of our preachers engages our attention; but the aid that may be derived from it is considerably more distant. There are many youths in the common schools throughout the country who would willingly enter upon a course of study preparatory to the ministry, but whose parents being poor, are not able to carry them forward; we propose, therefore, to give some pecuniary encouragement to youths in such circumstances, who give evidence of piety, and more especially to such of them as may be intimately acquainted with the Gaelic tongue. For in many settlements the Gaelic language is much better understood than the English; and many individuals understand no English at all.

From what has been said you will see, dearly beloved brethren, that we stand much in need of your assistance. The means in our possession are very inadequate to the object which we have in view; and we have formidable opposition to encounter. But we are resolved to prosecute, according to the ability which may be vouchsafed us, the work which hath been committed to our trust. And we will thankfully receive your counsels, and your contributions, and earnestly solicit an interest in your prayers, that the pleasure of the Lord may prosper in our hands.

From the Journal referred to, the Committee make the following extracts:—

In keeping this diary, my principal object is to furnish the Committee and friends of missions, with such a sketch of the

topography, local distances, and modes of travelling, and of the moral condition and religious wants of that remote section of the provinces, as may guide them in the appointment, and facilitate the ends of missions to it in future. To subserve this purpose, *minuteness of detail* is indispensably necessary. It is hoped, therefore, however tedious it may prove, that the end to be gained will apologize for the means used for its attainment.

August 16th. Left *Richibucto* for *Miramichi* at 2 o'clock P. M. on horseback, passed through a continuation of small settlements of French Roman Catholics for 6 miles, and crossed three rivers or arms of the Bay, in the usual mode of ferrying here, which is as follows:—Two wood or log canoes are floated side by side; across the top or gunnels of these, a number of boards are laid, and upon these boards, the horse and passenger are stationed, till the whole is paddled over, frequently by a French woman and her child.

Here at the end of 6 miles I left my horse, not being able on account of the state of the road, to use him further, and took the woods on foot. Travelled 6 or 7 miles without a house, the greater part of the way through a deep cedar swamp, and arrived at *Kouchibonguack* river, (a station at which I preach 6 or 7 Sabbaths annually to a part of my congregation) at 7 o'clock.

17th Friday. Left *Kouchibonguack* at 7 o'clock, A. M. on horseback. Found that my horse as I proceeded, instead of facilitating my progress, actually in many places greatly impeded it. The country coastwise here for 100 or 150 miles, is nearly a dead level, and much of it a mere swamp, in general covered densely with spruce, fir, pine, and cedar, and ill adapted for the purposes of agriculture. Like the last stage of the preceding day's journey, my road now consisted merely of a pathway cleared of the wood which once covered it, but yet untouched by a spade. Much of it I was forced to walk, and in much of it my horse wallowed up to the saddle in mud.

26th, Sabbath. Unable to procure a horse here or any where in the vicinity, I gave up the idea of reaching *Bathurst* in time to collect an audience, and sent up an early notice to *New Banden*, 4 miles distant, a small settlement principally of Wesleyan Methodists from the south of Ireland, that I would preach to them at 11 o'clock. Found them as far as the notice extended,

assembled at the hour, and very attentive. Instead of standing in time of prayer, they all kneeled, and many of them left the house with their cheeks bedewed with tears. The audience was about 40 in number, and a few more might have been collected had there been time to give them notice.

Upon enquiry I found that they had been well supplied with Bibles by the Ladies' B. Society of Miramichi, and also that they had once organized a *Sabbath School* among them, but that through mismanagement it had fallen into decay. I endeavoured to show them the importance of such an Institution among them, and urged them strongly to revive it, which they promised to do.

September 2d, Sabbath. Preached to an audience of about 120 persons, which is nearly the amount of the Protestant population of *Bathurst*, as the audience in the Episcopal church consisted of but nine individuals. Baptized 2 children, and gave notice that I had brought with me a few copies of the Assembly's Shorter Catechism, and Brown's First Catechism for children, for sale or gratuitous distribution, and also a few Tracts. I also intimated that in consequence of the Preachers lately employed by the Committee as Missionaries, being now all entrusted with the pastoral care of congregations, the Committee would be unable to send the Bay any further supply, till the beginning of next Summer, when they expected to have two young men out from Scotland, but that when these arrived, they might rest assured one of them would immediately be missioned to them and the adjacent settlements. With this information they expressed themselves much pleased. In the evening, by a previous appointment, I went up the *Tatagouche* river (distance $3\frac{1}{2}$ miles) and baptized the six youngest children of Hugh Munro, Esq. the eldest an adult, the remaining five not.

Bathurst is not, and will not likely for a number of years, be capable of supporting a Presbyterian clergyman. The French population are the most numerous, and they are all here (as in every settlement round the Bay) Roman Catholics. They have a chapel and resident priest. The exterior of a small Episcopal church has been nearly completed here, and a person in deacon's orders, has been sent on by the bishop of Nova Scotia, to officiate in it; but had we an acceptable Presbyterian clergyman established here, the former would not have at an average one dozen

hearers. As this side of the Bay has lately been erected into a county called Gloucester and Bathurst, constituted the site for the shire town, there can be little doubt that an Episcopal clergyman will be continued here, however small his audience. The Presbyterian population are able, and would, I think, be willing to remunerate the Committee for a preacher's labours one fourth of the year. Many of them anxiously look for some arrangement of this kind. They have yet done nothing towards erecting a church, and probably will not, till they have some prospect of a permanent supply of preaching.

8th, *Saturday*. Arrived at *Ristigouche* in time for breakfast, and was very cordially received at the house of Robert Ferguson, Esq. where the Missionaries sent hither generally lodge.

9th, *Sabbath*. Preached two sermons, as usual, to a very attentive audience of about 150 persons. Here let me record the goodness of God, and say, thus far hath he helped me. After being confined to bed in sickness the greater part of Saturday and Sabbath morning, and having feared that I would be unable to prosecute my mission farther, I was enabled to go through the labours of the day with greater ease, and to return from the pulpit less exhausted, than I have some times done when in my usual health. After sermon, intimated that I would preach in the same place on the Wednesday following, at 3 o'clock, and on the following Sabbath at 11. Also that I had a few Catechisms and Tracts for distribution.

10th, *Monday*. Disposed of about 1 dozen Catechisms, and distributed a number of Tracts, but was forced, on account of my limited supply, to send those who applied away in every instance, with fewer than they solicited. Here and at Bathurst, copies of the Westminster Confession of Faith, were frequently called for, but I had none to give.

12th, *Wednesday*. Preached at 3 o'clock, to an audience of 70 or 80 persons, (the day was blustry and wet,) and conversed with a few individuals, who applied for baptism for their children. Distributed a few Tracts.

13th, *Thursday*. Spent a considerable part of the day in conversation with parents, who called to solicit baptism for their children.

14th, *Friday*. Distributed a few more Catechisms and Tracts.

16th, Sabbath. Preached two sermons to an audience of about 165 persons, and baptized 7 children; of the above number of hearers, many came either on foot through the woods, or in canoes and boats, 15. 18 and 20 miles, to the place of worship, and numbers of them left home on Saturday. Besides these also, some attended who could not get within the doors, the house being small and crowded, and not being able to stand without, on account of a drenching rain, were forced to return home without hearing any of the services of the day.

New Richmond. September 20th, Thursday. Preached at 12 o'clock in a private house, to an audience of about 45 persons, and intimated that I intended again to preach to them the following Sabbath.

23d, Sabbath. Preached two sermons to a very attentive audience of 76 persons, chiefly from the west of Argyleshire, (Scotland.) This is nearly, or quite, the amount of the Protestant population of this settlement, as there were few indeed absent within ten miles of the place of worship. Numbers during the time of divine service, were melted in tears, and all after the assembly was dismissed, seemed reluctant to leave the place, where, it is to be hoped, some at least had enjoyed an interview with God their chiefest joy. A recollection seemed to be awakened among them, generally of the time when they went up together, Sabbath after Sabbath, to the sanctuary of God, and encompassed his holy altar in the land of their fathers. And the parting effusion of every heart as they returned to their homes, seemed to be, "Oh that we could thus enjoy the public ordinances of divine grace every week, our other privations in this wilderness would be comparatively easily borne."

From these extracts, and many others which might have been quoted, it appears that a wide and inviting field of missionary labour opens to the Presbyterian Church of Nova Scotia, in which, your Committee trust, the members of this Society will cheerfully come forward as liberal coadjutors. It has often been objected to Scottish Presbyterians and other dissenters, that they have hitherto done

almost nothing in the way of direct missionary labour. And it is readily conceded, that in the guilt which unquestionably attaches to the Christian Church generally, of most disproportionate liberality, zeal, and labour, in the great work of evangelizing our dark world, Presbyterians and other Dissenters in our country have an ample share. But while there are Missionary Institutions among us, deriving their chief support from our own countrymen; and while we feel ourselves at liberty to appeal to the contributions which have come from Scotland into the treasury of almost every British Missionary Society in existence; we may also appeal to Nova Scotia, and other districts, as presenting the happy fruits of our missionary undertakings. These undertakings, indeed, have been conducted without noise; but, by the blessing of God, their results present an amount of Christian worshippers brought and kept together in a church state, equal, perhaps, in number, and superior, probably, in intelligence, and general Christian character, to those of the most extensive and successful Missionary Institutions, who have limited their exertions to heathen lands. And when the prior claims of those residing within our own empire, speaking our own language, and who have emigrated from our own shores, are considered; and the facilities which their circumstances afford to the Christian Missionary over those of heathens, in the most promising condition, it cannot be anticipated that an appeal in their favour can be made in vain.

It may be thought by some, that as a Society has been formed in this place by members of the

Established Church of Scotland, for the purpose of imparting to the North American Colonies of Great Britain the blessings of religious instruction, there can be no good reason for the interference of this Society, as far at least as missionary undertakings are concerned. On this somewhat delicate subject, your Committee will express themselves in few words.

The Society, then, with whose affairs they are entrusted, is not to be understood as hostile or rival to the Institution to which they have alluded. They believe that that Institution is under the direction of good men, whom they regard as brethren in Christ Jesus; they believe that they have at heart the spiritual interests of the Colonies; they are persuaded that their Missionaries will be the friends of evangelical truth, and will be placed under the most express engagements to teach no other doctrine; and as the harvest in these provinces is large, and the labourers few, they cannot but desire and pray, that this Society may be directed to a wise selection of the fittest scenes of labour, and may be employed as honoured instruments by the Lord of the harvest, to send forth many faithful labourers into his harvest.

At the same time, your Committee must remark that they are in some degree precluded from co-operating with that Society, from the *exclusive* character which it assumes, providing by its regulations, "That no Minister shall be sent out under the patronage of the Society, who has not been licensed and ordained by one of the Presbyteries of the Established Church; and no teacher or cate-

chist, who is not a communicant with the Established Church."

But their chief difficulty arises from the effects which it is probable will result to the Church in Nova Scotia from the labours of the Missionaries of that Society. It has been remarked already, that about ten years ago, Presbyterians of all denominations in Nova Scotia formed themselves into one church, and that, as no local causes of separation among Presbyterians exist in that Colony, the Presbyterian Church welcomes into its communion evangelical Ministers, and private Christians, from every body of Presbyterians in Scotland, those of the Established Church equally with those from the Dissenters. Your Committee cannot but regard this united Presbyterian body as the fit and obvious medium through which Presbyterians of every denomination in this country should act, in their efforts to evangelize more fully Nova Scotia, and its immediate vicinage—and that any thing tending to revive or promote division in this body, is an evil which Presbyterians in this country should cautiously avoid. Did the Society connected with the Established Church send out Ministers and other Missionaries to enter into the communion of this church, with which they harmonize in every thing not local to this country, and to co-operate with it in its efforts for the spiritual interests of the Colony, it would receive our cordial approbation and warm support. This, as far as we see, without any sacrifice of principle, and in the spirit of a scriptural charity, united with inflexible regard to truth and a good conscience, it might do, with the good hope of lending its influ-

ence to the cause of Christian union, in a quarter where this is so preeminently necessary. But as the Missionaries of this Society go out to Nova Scotia as members of the National Church, to form congregations of that communion exclusively, we cannot but dread, that animosities and fresh divisions may be excited in the Colony, that separations without cause may re-appear, that the hearts of those men who have borne the burden and heat of the day may be afflicted, and their hands weakened, and that the great common cause may suffer. Sure we are that our brethren of the other Society have no such views or wishes, but such may be the results. Our own apprehensions may be disappointed, and the Missionaries sent out may breathe a spirit so pacific and paternal, as may prove an effectual antidote to unchristian strife, and may even induce them to seek the communion of a church from which they are not excluded by any difference of religious sentiment, and which will gladly open her doors to receive them. But if that land of unity and peace shall assume the appearance of a field of division and strife, we trust that even that evil, however much to be deplored in itself, and for its immediate effects, the Lord of the church will ultimately overrule for good; that notwithstanding every way Christ shall be preached; and that in spite of the errors incident even to good men, these things will fall out for the furtherance of the gospel. In the mean time, as this Society, as far as its missionary exertions in Nova Scotia are concerned, proposes to act only through the medium of the church

there, it has an object well defined, and which, at present, the other Society does not contemplate.

II.

Your Committee will now pass to the claims which the Academical Institution at Pictou has on the kindness and liberality of the friends of religion and liberal education in this country. The Academy was founded about 10 years ago; and has the high sanction of a Royal Charter, obtained in consequence of long deliberations in the Colonial Legislature, by whom a bill was passed, with the usual formalities, in order to the incorporation of the Academy.

It was natural that in projecting the plan of this establishment, its friends should turn their eyes to the parent country; and accordingly the Pictou Academy is avowedly formed on the plan of the Scottish Colleges. The same branches of literary and philosophical education—the same course and order of study—the same unrestricted access to the advantages of education which distinguish the Universities of Scotland are provided for there. We do not presume to place that infant seminary, but starting in its course, on a level with those matured and highly efficient institutions of our native land, any more than we would compare the community scattered through the woods of the new country, with the advanced society of the old. But Rome herself was once a rude village; and, we trust, the interesting Institution at Pictou, is the auspicious commencement of a great future University.

This is neither the age nor the place in which it is necessary to plead the cause of improved and free

education. The advantages of science and literature are now only doubted by fools, and dreaded by bigots; and that any man who has leisure, capacity and pecuniary means of acquiring those advantages, should be excluded from them for an hour, on account of the sect or party to which he may belong, is a sentiment which most men would blush to avow, and which can find abettors only in some interested friends of ancient abuses, or in minds in which the opinions of the dark ages have entrenched themselves, in defiance of that fulness of light by which they are now surrounded. Your Committee are persuaded, therefore, that you will rank among the benefactors of those Colonies, the enlightened men who have laboured through good report and bad report, to open to their countrymen the avenues to the highest departments of useful knowledge; and they are also convinced, that if a case can be fairly made out in their favour, they will appear deserving of the liberal support of the friends of education in this country.

There is another College in Nova Scotia. At Windsor, situated about 100 miles from Pictou, an Institution called King's College has existed for many years. It is a Government Institution, formed on the model of Oxford, and consequently quite exclusive in its spirit and rules. To use the language of a "Memorial," containing an authentic statement of facts on the subject of education in Nova Scotia,—

The only other Seminary of the same description, in that or any of the adjacent Provinces, is King's College at Windsor. This is an establishment of comparatively long standing, and

richly endowed, by the munificence of the British Government,—by the liberality of the Society in England for the Propagation of Christian Knowledge in Foreign parts,—and by grants from the Provincial Government;—altogether amounting to upwards of £2000 per annum. With this splendid revenue, it maintains only two Professors, besides a Master and Usher for the tuition of a Grammar School connected with it. The average of its Students, too, is only about twenty-five; and its rules, like those of Oxford and Cambridge, are exclusive; so that, though it is supported, in a great measure, by the common funds of this Country and of the Colony, yet by far the majority of the Settlers, not belonging to the Ecclesiastical Establishment of England, are shut out from the benefit of its education, unless they choose to sacrifice their religious principles. As a specimen of its restrictive spirit, and to shew how far it is carried into practical life, the following is the language of one of its statutes, anticipating that it would become a University:—"No Member of the University shall frequent the Romish Mass, or the Meeting-Houses of Presbyterians, Baptists, or Methodists; or the Conventicles or Places of Worship of any other Dissenters from the Church of England; or where Divine Service shall not be performed according to the Liturgy of the Church of England."

From this quotation it must appear, that the people in Nova Scotia were reduced to the necessity of attempting another Academy. The College of Windsor derives part of its revenue from the common taxes; but so closely is that seminary connected with Episcopacy, that the great body of the inhabitants must either violate their conscientious convictions, or exclude themselves from its advantages. It is enough that such an evil should exist in England, where it is met by many very effectual antidotes; but it is intolerable that in Nova Scotia, without any antidote, this *virus* should be injected

into that infant community, and made to rankle in all its veins.

But there is another and a higher view of the case. The fate of the Pictou Academy is connected with the religious interests of the whole Protestant part of the Province, the Episcopalian handful excepted. The notion that any country can now be effectually and permanently evangelized by foreign influence has been universally abandoned. The enormous expense connected with the fitting out of many Missionaries from distant countries—the impossibility of finding either funds or men in sufficient abundance to provide for the complete and abiding religious instruction of a foreign country of any considerable extent—the inaptitude in many views, of foreign, compared with native labourers—the preference extensively shown for the latter—and the small comparative expense at which they can be reared and sent forth, all go to prove that although foreign Missionaries must often commence, and may be long employed as valuable auxiliaries in carrying forward the work of Christian instruction, yet if that instruction is to be general and permanent, natives must be the agents in imparting it. Foreigners may set the example of clearing some patches of the forest, breaking up some portion of the soil, sowing the proper seed, and watching over it till it reach maturity; but if the gigantic forest itself is ever to be swept away, and the soil which it covered to be cultivated and rendered fertile, men at home, who feel for their country's barrenness and desolation, and have interests around them that move their hearts, must flock to the work,

and accomplish the great undertaking. But how shall the Protestant Dissenters of Nova Scotia rear a native ministry? Episcopal Windsor indignantly shuts its gates against them. In the vocabulary of that establishment, those holy assemblies in which the gospel of salvation is heard, where the Redeemer of men vouchsafes his presence, where immortal souls are trained for glory, are not churches, are but *meeting-houses or conventicles*; and he who ventures within their precincts, is inadmissible to the learned abodes of Windsor. Our dissenting brethren of Nova Scotia (and members of the Church of Scotland are here, as in all the Colonies, in all England, and all Ireland, every where, indeed, except in this Scotsish nook of the empire, dissenters as well as we) must, therefore, either content themselves with an uneducated ministry, always a great evil—or send their studious youth either to the free States of America, or to this country to be educated, either of which is equal to a prohibition in most cases—or they must have, what they ought to have, and shall, we trust, enjoy—an Academy of their own.

But your Committee are persuaded that they have yet to state a still stronger claim on behalf of the Literary Institution at Pictou. *It is persecuted.* Let *that* be known; and Scotsmen, especially Scottish Presbyterians, above all Scottish Dissenters, will not, cannot desert it. The model of the government of Nova Scotia, like that of Canada, is essentially British. It has a House of Assembly, consisting of the representatives of the people chosen by as free and extensive suffrage as in Eng-

land, and corresponding with our House of Commons—a Council of twelve, having powers in regard to the other House, similar to our House of Peers, in relation to the other House of Parliament—while the Governor represents the King. The claims of the Pictou Academy have been brought very often before these bodies; and in the House of Assembly numbers and talent have been triumphantly on their side. In any division on a question connected with the interests of the Academy, and there have been many, the friends of the Institution have for the most part come off with more than two to one in their favour. Under this patronage, and its consequent influence on the Council, they have obtained, till lately, an annual grant of £400 currency. In the Council, however, in which the influence of the Bishop predominates, by whom the Academy is dreaded as the rival of Windsor,* and as securing to Dissenters those educational advantages which Windsor denies them, because they are Dissenters, the majority were never cordially with them; direct opposition is now powerful; and every pretence is employed to counteract the wishes of the representatives of the Colony.—Your Committee regret to add, that a new influence has appeared. The Missionaries of the Society connected with the Established Church here have never shown an unfriendly spirit; but two Ministers, correspondents of that Society, and of the same communion, who

* The Bishop has recorded his opinion in the following words:
 “on its rise or decline, depends the depression or advancement
 “of the College at Windsor.”

came to the Color, subsequent to the union of the Presbyterians, and who possess influence chiefly from their seeming connexion with the Society here, have employed their utmost influence in opposition to the Institution, and have along with other opponents petitioned the Legislature against it. The Bishop and his faction have thus the pretext of saying, "The Presbyterians are at variance on this question; one class supports the Academy, another opposes it.—Let Government withhold their support till the Dissenters are agreed among themselves." Let it not be thought that we mean to insinuate that the Glasgow Society gives the least countenance to this opposition. They have declared, and they have recorded their declaration, that they wish well to the Institution at Pictou. But by these combined influences the proposal, often brought forward by the House of Assembly, to make the annual grant of £400 permanent, has been invariably negatived in the Council, on one occasion by the casting vote of the Bishop; and recently even the annual grant has been denied. Shall the enlightened friends of this Institution, then, be suffered to struggle alone? Shall this cry of oppression find no response in the breasts of Scotsmen? Shall we not come forward with temporary relief to our Trans-Atlantic fellow subjects, and endeavour to sustain them in the crisis of a conflict, in which, if they can only be sustained for a while, public opinion, and public spirit in the Colony, will soon bring them off in triumph, and render them permanently independent of aid from Britain?

It is, however, but fair to inquire, whether, after all, this Academy be so conducted as to merit support? and whether the opposition to which we have alluded, may not be well founded? Some members of your Committee might speak with pleasure, and with perfect consciousness of the truth of their statements, of the character and acquirements of the respected individual who presides over the Institution. They might mention examples of the successful tuition conducted in the Academy, in the case of three preachers of the Gospel who recently visited this country, and whose pulpit appearances placed them on a level with the mass of preachers educated here. They might appeal to the Memorial formerly alluded to, in which the merits of the Institution, and of the gifted and indefatigable person at its head, are not only attested by twenty-nine out of the forty-one members of which the House of Assembly consists, including the Speaker of the House, a man of talent, and holding the offices of Solicitor-General of Nova Scotia, and Chief Justice of Prince Edward Island; by the Chairman and Clerk of the Annual Meeting of the Methodists, and by the Moderator and Clerk of the Baptist Association of the Province; and in which the following recommendation is subscribed by the Principal, and several of the most eminent Professors in the University of Edinburgh, by several Advocates, among whom are the names of Mr. Jeffray, and Sir James Moncrieff, and by several Professors of the University of Glasgow:—

We, the Subscribers, having considered the above Representation; and being satisfied both that the Seminary to which it re-

fers, was called for in the Province of Nova Scotia, and that it is calculated to diffuse the blessings of a liberal education among a great majority of the Colonists, who, it appears, by the restrictive statute of the College at Windsor, would otherwise be excluded from it, do concur in recommending it to the Public in this Country.

We might appeal to the speeches in the House of Assembly, some of them distinguished by an eloquence which would be respected in the British House of Commons, in which the most influential even of the Episcopalian members of the House, give their powerful testimony to the Institution, and to its conductors. But your Committee content themselves with quoting the following document, being the formal Report of a Committee of the Legislative Assembly of Nova Scotia, made in the year 1824.

Mr. FAIRBANKS, Chairman of the Committee appointed to examine into the Petition of the Trustees of the Pictou Academy, brought in the following Report:—

The Committee appointed to examine into and report upon the merits of the Petition of the Trustees of the Pictou Academy, have agreed to report—

That, in discharge of the duty assigned to them, it became necessary to receive evidence in support of the Petition, and in regard to the character and progress of that Establishment. This evidence has been afforded by the Rev. Dr. McCULLOCH, Mr. PATTERSON, Mr. BLANCHARD, the SPEAKER, and others, who have attended before the Committee and been examined. The minutes taken are herewith returned.

That the Committee, upon consideration of the subject matters of the Petition, and the general result of this evidence, are of opinion, that the Pictou Academy is a highly useful Institution,

conducted on an excellent system—that of the Scotch universities, and peculiarly adapted to meet the wants, and accord with the sentiments of the majority of the Inhabitants of the Eastern Division of the Province in regard to the higher branches of Education.—That its establishment and support has been, and will continue to be, a favourite object with the greater part of the body of Dissenters in the Province, on account of its total exemption from any disqualifications to Students originating in religious distinctions, and for the careful attention which its conductors have manifested for the morals of those who attend it. That the expense of attendance and instruction is reduced to a very low rate, and thereby the attainment of a sound classical education, and of a competent knowledge of the other Branches of Science, commonly taught in the higher Schools, is brought down to the means and ability of those, who, if the Academy did not exist, would be wholly unable to provide for these advantages for their Children. And, lastly, that the support which the Institution has received from private sources has been on a most liberal scale, and justifies the opinion the Committee entertain, that it will continue to increase in numbers and usefulness, if under moderate encouragement.

The Committee have also to state, that the first difficulties of an establishment of this nature, appear now to be overcome; an appropriate building has been erected at a considerable expense; and a philosophical apparatus and small library are provided. The course of instruction has received and deserved the sanction of several years success, and the teachers are established. Of these the Principal, Dr. McCULLOCH, whose literary and other qualifications are universally admitted, is now, and has for some time past, been devoting his time and care exclusively to the duties of the Academy; and attached himself entirely to its fortunes. All those circumstances are pledges that the establishment, although in some degree of a local, is not of a private or temporary nature, but calculated to extend its usefulness, and enlarge with the progress and advancement of that important division of the Province; and the Committee refer to the list annexed, of the Gentlemen who have been Students at Pictou, for the best proof of what has already been accomplished in this Academy. To this they will

add, that the Institution possesses decided advantages, in many respects, to those students who are destined to the Ministry in the Presbyterian and other dissenting Churches, and is for this object indispensably necessary if these are to be supplied by the youth of the Province; and further, that class of men, competent by their literary acquirements and moral conduct, to supply the numerous English Schools, now imperiously required throughout the Province, is *chiefly* to be obtained from the Students of Pictou.

Referring to the exclusively Scotch character of the population of the Eastern part of the Province, and to their known, and perhaps laudable partiality and attachment to the Institutions of the country whence they have originated, and regarding also the great and rapidly increasing population of that quarter, the Committee consider that there exists a fair claim on the part of Pictou, for support to the Academy, for which so decided an interest is there manifest, out of that general revenue to which they so largely contribute; and as from the evidence before them, and other considerations, the Committee are obliged to believe that this Institution will be attended by a class of persons who, on various accounts, are, and will be incapable of prosecuting their studies at King's College, Windsor, or in the Institution of doubtful and uncertain stability, now forming in Halifax; they have deemed it their duty, under the clearest conviction of the invaluable benefits which Education confers on a country, to recommend the Pictou Academy to the continued support, and fostering care of the General Assembly; and believing the honorary Collegiate distinctions to be useful as incitements to the emulation and diligence of Students, and to be the means of extending the respectability, and character, and influence, of the Institution, while the incapacity to grant them, possesses a tendency injurious and perhaps discreditable to it, the Committee cannot perceive any substantial reason for refusing to allow these privileges to the Academy.

The Committee therefore report, that, in their opinion, it is expedient to provide by an act of the General Assembly for a permanent allowance to the Trustees of the Pictou Academy, of the sum of Four Hundred Pounds from the Treasury; and for bestowing upon it, *with full exemption from all tests now required*

of its Trustees, the name, distinction, and privileges of a COLLEGE, as known and enjoyed in Scotland. These, the Committee believe, will remove all impediments to the advancement and prosperity of that Seminary, give it stability and consideration, and justify its supporters in bestowing that assistance which the doubt of its permanence now renders it prudent to withhold.

In closing this Report, your Committee will not express, because they do not feel, a doubt, that the interests of the Academy at Pictou, will awaken in the breasts of those whom they represent, a generous and an efficient sympathy. From the causes which have been mentioned, it is needless to disguise it, the affairs of the Academy are in circumstances somewhat critical. We trust it will survive all the perils with which it is now encompassed, and will soon be established on a basis on which it may defy the efforts of its most powerful foes. But if the Academy is in danger of falling; if the efforts of the enlightened friends of the Colony should thus be frustrated, and the blessings of liberal education be withheld from the hopeful youth of Nova Scotia, we at least ought not to look to the hazard without emotion, and without prompt and adequate exertions to prevent these evils. Before the influence of an unscriptural, unjust, and therefore of necessity, an insecure and temporary Episcopal ascendancy, the Pictou Institution, and the important interests connected with it, if unprotected by Scottish aid, may fall for a season; but we will not shut out from our minds the relieving expectation, that the hostile influences with which that seminary has now to conflict, having been swept away, some kindred

liberal Institution, will at last arise; for, doubtless, the period shall arrive, when the reign of our God and of his Christ, having reached their predicted extension, his Almighty arm shall bring down every where to the very dust, that spirit which now afflicts that infant Colony, and which has wrought so long and so mischievously in the Church of Christ, and in the civilized world—a spirit of proud, lordly, intolerant domination.

Subscriptions and Donations.

Collection by the Nicholson Street Congregation, Greenock, per the Rev. Wm. Wilson,..... £5 5 0	Rev. G. Struthers, £0 10 6
Contribution from the Society for Religious Purposes, connected with the Associate Congregation of Cumnock, per the Rev. Robt. Brown, 5 5 0	Mr. John Mitchell, Manufact.... 1 1 0
Mr. A. Mitchell, Merchant, New York, 3 3 0	— Robert Brand, 1 1 0
— Robert Hood, 2 2 0	— Patrick Mitchell, 1 1 0
— Andrew Mitchell, 2 2 0	— William Blackwood, 1 1 0
— Robert Henderson, 1 1 0	— W. G. Mitchell, 1 1 0
— John Henderson, 1 1 0	Rev. R. Muter, 1 1 0
— Malcom M'Callum, 1 1 0	Mr. Thomas Muter, 0 10 6
— James Sommerville, 1 1 0	— Wm. M'Gavin, 1 1 0
— Robert Bartholomew, 1 1 0	— William Snell, 1 1 0
— David Wilkie, 1 1 0	— Alexander Mein, 1 1 0
— John Crum, 1 1 0	— John M'Gavin, 1 1 0
— Robert Thomson, 0 10 6	Rev. Robert Brodie, 0 10 6
Mrs. Wm. Stenhouse, 1 1 0	— Dr. John Mitchell, 1 1 0
Mr. James Finlay, 1 1 0	Mr. George Stevenson, 1 1 0
— Wm. Neilson, 0 10 6	— John Hart, 0 10 6
— Wm. Menzies, 1 0 0	— John Dalziel, 0 10 6
— Robert Aikman, 0 10 6	— George Barlas, 1 0 0
— Henry Knox, jun. 0 5 0	— Samuel Dow, 0 7 6
— Alex. Berlas, 0 10 6	— Murdoch, 0 10 6
Rev. H. Heugh, 0 10 6	— James Graham, 0 7 6
Mr. Thomas Mitchell, 1 1 0	— John Harvey, 1 1 0
A Lady, per Rev. H. Heugh, ... 1 0 0	— D. Robertson, Bookseller, ... 0 5 0
Mr. Robert Knox, 1 1 0	— Thomas Grahame, 1 1 0
— William Dunn, 1 1 0	— John Mitchell, Writer, 1 1 0
— Matthew Anderson, 0 10 6	— John M'Innes, 0 10 6
Rev. W. Kidston, 1 1 0	— James Mitchell, 1 1 0
— Dr. Dick, 1 1 0	— Andrew Brocket, 1 1 0
	— Wm. Dunlop, 1 1 0
	A Friend, 0 10 6
	Do. 1 1 0
	Do. 1 1 0
	Mr. Robert Moncrieff, 1 1 0
	Rev. J. Macfarlane, 0 10 6

Abstract of Treasurer's Account.

Dr.	Cr.
To amount collected from 17th July, 1827, till 29th April, 1828, £66 14 6	By expense of printing Proceed- ings and Address, &c. ... £14 16 6
	— expense of Collecting, and other incidental expenses, ... 0 18 6
	— Remitted to the Trustees of the Pictou Academy, and the Committee of Missions of the Presbyterian Church of Nova Scotia, equally, ... 50 19 6
£66 14 6	£66 14 6

APPENDIX.

THE Committee beg leave to subjoin the following extracts;— that the two first of them may show, upon impartial authority, that in Canada (and Nova Scotia is in the same situation) the Ministers and members of the Church of Scotland, and of the Secession and other Dissenting bodies, are identified in doctrine, discipline, and worship, and ought, therefore, to be united in fellowship and operation; and that the last of them may plead, in the words of an able Editor, for the free Institution at Pictou, while he pleads for a similar Institution in Canada.

No. I.

*Extract of a Letter which appeared in the Glasgow Chronicle
of 30th January, 1828.*

Besides the two tables in the Doctor's (Dr. Strachan) Chart, giving an account of the Clergy of the Churches of Scotland and England, to which I have shortly alluded; there is a third, which professes to enumerate the Ministers, not in connexion with the Church of Scotland, or as he calls them, "Ministers of the Independent or Presbyterian order." Now there is a notorious want of candour in this very title. The word "Independent" as it is understood as distinguishing a religious sect, has no more application to the Ministers or Congregations on whom he has bestowed it, than to the Reverend Doctor himself, and his brother Episcopalians. The fact is, they are both, Ministers and people, Presbyterians, and nothing but Presbyterians. They are Ministers of the Secession Church, which in this country where patronage does not exist, differs in no one respect from the Church of Scotland. They believe the same Creed, subscribe the same Confession of Faith, teach the same Catechisms, use the same Psalms, conduct their worship by the same Directory, dispense the same Sacraments, in the same manner, and under the same regulations; have the same Church Courts, and in fact, differ in no respect from the Clergy of the Church of Scotland. Their hearers too, were most of them, members of the Church of Scotland, before they came to this country; and because they found that the Presbyterian Clergyman, nearest to the place where they were settled, had been ordained by a Secession Presbytery, did not imagine, that in attending his ministrations, they were departing in one

iota from the Church in which they had been bred. In fact, these Churches, so far as they go, are proofs of the prevalence of the doctrine and discipline of the Church of Scotland in Upper Canada, quite as strong, as if each of their Clergy had been born, educated, and ordained in her communion. The Doctor knew well that this was the real state of the matter. He knew also that by so stating it, his object in the drawing up of his Chart, would be much impeded.—Hence his gratuitous addition of the word Independent, in the name he gives them—a term they have never taken themselves. They distinctly declare themselves to be Presbyterians according to the Church of Scotland, and have expressed a desire to be nominally, as they are in reality, one with her.

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No. II.

(FROM THE GLASGOW CHRONICLE OF 25th JULY, 1828.)

*Perth, Upper Canada, 8th May, 1828.*

SIR,

Though I have begun to write, I scarcely know what topic will best suit your taste; whether domestic improvement, or foreign policy; whether politics, or religion. In these peaceable times, things go on so uniformly, that we have few incidents of a domestic nature to record. All our settlers, who are contented and industrious, are happy and prosperous; for in all ages, and in all countries, the hand of the diligent maketh rich, in comfort, if not in wealth. Your Glasgow politicians, now Canadian freeholders, have a more interesting subject to attend to than the affairs of the nation—namely their own affairs. To cut down trees, root out weeds, and cultivate wheat, “the staff of life.” But passing these things, let me tell you about the state of the Church.

Strange as it may appear to you, parties in Canada are numerous, and more zeal is displayed about the form, than the power of godliness. Here we have all the sects you ever heard of, and some of which you have no knowledge. The disputes among them of late, however, have been more of a temporal than of a spiritual nature. One-seventh of land in this province, you know is devoted to the support of a “Protestant Clergy;” the Clergy of the Church of England supposing themselves to be the only Protestant Clergy in the world, have laid their paws upon the whole. To this procedure, however, the Presbyterians have demurred, and put in their claims for a share. The subject is now before His Majesty’s Government, and we anxiously wait the result.

In the mean time, it may be proper to give Presbyterians themselves a hint. In this country, as in Scotland, some distinction is made between the Established Church of Scotland and the

Secession Church; although the distinction is in reality without a difference. Claiming connexion with the Kirk, there are six Ministers and their Congregations; while those favouring the Secession, are twelve at least; and strange as it may appear, these last have always recommended a union of the whole.

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During this state of things, an event happened, which, it is to be hoped, will have a good effect in healing divisions, and producing unanimity. A meeting was held at Montreal to promote the interest of the Presbyterian Church generally. Resolutions of a liberal character were also passed, and an application to the General Assembly was agreed on, with a view to a general union of all the Presbyterians in the two provinces. The news of these proceedings were received with joy all over the country, and most of our Ministers and their Congregations, not only got up petitions, but raised subscriptions for defraying the expense of an application to both the British Government and the General Assembly. What the result will be we cannot tell, but hope it will lead to a union of all Presbyterians in the Canadas, so that, as there is but one Shepherd, there may be but one fold. We sincerely trust, that all the friends of liberal measures and of true religion in Scotland, which we love as our native land, will aid this design both by their countenance and their prayers.

It may surprise you to be informed, that even in these circumstances, two or three unhappy men here, who, by their improper conduct, have thrown themselves out of all church fellowship, are trying to sow discord amongst brethren; and, under the pretence of zeal for the Church of Scotland, are procuring names to an application to the General Assembly for a Minister from that body. But it is hoped that neither the Church courts at home, nor candidates for the ministry, will be deceived into a measure, originating in party-spirit and personal animosity.

The Presbyterian Church in this place still prospers, in spite of the numerous attempts that have been made to accomplish its ruin. Hitherto these attempts have only covered its enemies with disgrace; and I still trust that no weapon formed against it shall prosper. Its beginning at first was small; but it has waxed stronger and stronger, till it is now inferior to none in Canada.

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No. III.

(FROM THE SCOTSMAN OF AUGUST 27th, 1828.)

In a country like Canada, the government which lends itself to the views of a sect, goes perpetually wrong. Last year, it seems,

an Act was passed by the British Parliament, for establishing a College at York, the Capital of Upper Canada. This should have been a boon to the Province, but in an evil hour Ministers listened to the counsels of Dr. Strachan, and what has been the consequence? The Seminary has been placed under the control of "the Church," and the Arch-deacon—in other words, it has been made *the College of one sect*, and not of the people at large; and what should have been a benefit to the Province, has been turned by the alchemy of party-spirit, into a fresh source of division and discontent. Many of the Township Resolutions speak strongly on this subject; we subjoin one.

Resolved 4th, That by the most unfair and slanderous misrepresentations, the Rev. Archdeacon Strachan has, (in the opinion of this Meeting,) got a Royal Charter for a College at York, under the sole direction of the Church of England, which is much smaller than either of the religious denominations before mentioned, (Presbyterians, Methodists and Baptists.)

Resolved 5th, That the tendency of a College founded on such principles, and of all the Doctor's statements, is to erect and extend a dominant Church, which, in the opinion of this meeting, is contrary to the wishes, and inimical to the literary, civil and religious liberty and happiness, of the greater portion of the Canadian population.

Resolved 6th, That in order to prevent the injurious effects resulting from a dominant Church, and to correct Dr. Strachan's misrepresentations, it is necessary to petition the British House of Commons, and our Colonial Legislature, to endow a College equally free for all religious denominations, and to appropriate the *Clergy Reserves*, for the purposes of general education, and the improvement of our highways.

To this we shall add the 17th Resolution of another Township, (Markham) and an extract from the petition to the King, voted by the House of Assembly on the 20th of March last.

"That a University free from religious tests, and offering literary honours and distinctions alike to all classes of Christians, is much wanted."

(*In the Petition*)—"While we fully and gratefully appreciate your Majesty's gracious intention in granting a Royal Charter for the establishment of an University in this Province, we would beg most respectfully to represent, that, as the great body of your Majesty's subjects in this Province are not members of the Church of England, they have seen, with grief, that the Charter contains provisions which are calculated to render the Institution subservient to the particular interest of that Church,

and to exclude from its offices and honours all who do not belong to it. In consequence of these provisions, its benefits will be confined to a favoured few while others of your Majesty's subjects, far more numerous, and equally loyal and deserving of your Majesty's paternal care and favour, will be shut out from a participation in them. Having a tendency to build up one particular Church, to the prejudice of others, it will naturally be an object of jealousy and disgust. Its influence as a seminary of learning, will, upon these accounts, be limited and partial. We, therefore, humbly beg, that your Majesty will be pleased to listen to the wishes of your Majesty's people in this respect, and to cause the present Charter to be cancelled, and one granted free from the objections to which, emboldened by a conviction of your Majesty's paternal and gracious feelings to your loyal subjects in this Province, as well as by a sense of duty to the people, and a knowledge of their anxiety upon the subject, we have presumed to advert.

"We would also beg leave to state, that it is the general desire of your Majesty's subjects in this Province, that the monies arising from the sale of any of the lands set apart in this Province for the support and maintenance of a Protestant Clergy, should be entirely appropriated to purposes of Education and internal improvement—we would most humbly represent, that, to apply them to the benefit of one or two Christian denominations, to the exclusion of others, would be unjust as well as impolitic, and that it might perhaps be found impracticable to divide them among them all. We have no reason to fear that the cause of religion would suffer materially from not giving a public support to its Ministers, and from leaving them to be supported by the liberality of their people."